



THE AMERICAN MCALL RECORD

VOL. XII

No. 4

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OCTOBER, 1894

THE AMERICAN McALL RECORD

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Our subscribers are requested to notice that, with few exceptions, all subscriptions to the RECORD expire with this number. Orders for renewal, with correct lists for mailing, *copied on one side of the paper*, should be sent to Miss C. Remington, General Secretary, 1710 Chestnut Street, Philadelphia, Pa., by December 10, that you may receive the January number. Please do not forget to give attention to this matter.

The office of Treasurer so sadly left vacant by the death of the beloved and regretted Mrs. Chamberlain, has been filled by the election of Mrs. Katharine S. Nicholson, of Philadelphia, one of the founders of the Association, and an original member of the Board of Directors. Mrs. Nicholson's address will be 2106 Chestnut Street.

The report of the Annual Meeting held in Philadelphia in April is now issued, and may be procured by addressing the General Secretary.

We publish the list of Sunday-schools already pledged to give \$25 toward the Sunday-school Work of the Mission :

Central Congregational, Philadelphia ; St. Matthias' Protestant Episcopal, Philadelphia ; North Broad St. Presbyterian, Philadelphia ; St. Paul's Reformed Episcopal, Phila-

delphia ; Lafayette Avenue Presbyterian, Brooklyn ; New York Avenue Presbyterian, Washington ; Madison Avenue Presbyterian (two schools), New York ; Mount Pleasant Union, Chester Co., Pa. ; Five schools taking one pledge, Northampton, Mass. _____ .

With regard to the last-mentioned pledge we would say, that while we think it *great gain* to have so many schools in one town interested in the cause, even though they give only five dollars each, and while we can see a great benefit to the schools themselves in thus finding a common interest, it seems wise to offer a word of advice to Auxiliaries in such a case, which may, perhaps, be often repeated : Do not let this sharing of interest become a burden upon the Central Office in Philadelphia. This you may avoid by having the various contributions sent to you as an Auxiliary, and forwarding them *all at once* to Philadelphia. Thus there need be only one entry in the books, one letter of acknowledgment, and one report from the French school, sent to the Auxiliary. In that case the Auxiliary would have the obligation laid upon it to see that all the matter, acknowledgment and news from the field, should be received by each subscribing school.

With the opening of the autumn work, it is especially urged upon Auxiliaries that they lose no time in getting the Sunday-schools they represent to take up the Sunday-school work of the Mission.

The origin of this new movement was explained in the July RECORD, and the article has been reprinted and sent to all the Auxiliaries. In this number of the RECORD we give an article on the same subject, which lately appeared in a New York paper, and now, our friends being thoroughly well informed as to the needs and opportunities and the reasons why American Sunday-schools should be enlisted in the cause,

we trust that we shall soon hear of many additions to the list of schools pledging \$25 for a Mission School.

Particular attention is called to our literature, especially to our new publications, a complete list of which will be found on page 2 of the cover. We trust that our readers will send to the Bureau for an abundant supply for distribution. Mr. Anderson's "Incidents of the McAll Mission;" Prof. Bracq's "The New Religious Spirit in France;" Dr. Hitchcock's beautiful tribute to Elizabeth Rogers Beach, "Memorial of a Consecrated Life;" and the paper on "The Evangelizing Power of the McAll Mission," are all calculated to inform the mind as to the need and usefulness of this great work, and some of them, to warm the heart of the reader to co-operate in it.

The Twenty-second Annual Report of the Mission, for 1893-1894, issued by the Committee in France, is now ready, both in French and English. Though somewhat later than usual, it will be found important enough to pay for the delay. We observe several important improvements over past reports, especially in the methods adopted for getting the statistics of the work before the public. The report opens with the proceedings of the general assembly of the Mission held April 22 in the historic church of the Oratoire. After that come reports from the field, some selections from which are given in this number. But we urge Auxiliaries to send for copies of the Report for their own careful study. The General Secretary will be happy to send them when requested.

There are at the Bureau two copies (14½ by 10 inches) of the photograph of the Paris Committee, twelve members. They are very desirable for hanging in Church parlors where meetings of Auxiliaries are held. The price is \$5.00 each.

IN MEMORIAM.

It was with feelings of no common sorrow that the Buffalo McAll Auxiliary received the news of the death of its beloved President, Mrs. J. N. Adam, who died suddenly at Birmingham, England, on the 28th of August. She was a native of Scotland, and her burial was among her kindred at Edinburgh.

It thus becomes the sad duty and privilege of this society to testify to the unusual ability and zeal which Mrs. Adam brought to the conduct of its work for the entire term of her office. When once enlisted in its interests she gave it the ready service which her varied gifts of mind, culture and temperament so well fitted her for. Her sympathy with it was kept warm and glowing by her familiarity with and visits to the scenes of Mr. McAll's immediate labors, and also by her correspondence with the workers in France.

This unusual readiness brought her self-sacrificing and onerous duties and filled up her useful, busy life with grave responsibilities. She was a woman of broad views and of great fairness of judgment. Possessed of a talent for organization, she inspired others. Her liberality, though remarkable, was not exceeded by her business ability and general completeness of character. What she was in the relations of home and friendship many of our members could testify.

Realizing more than ever the importance of the work which she has ennobled by giving it her best service, let us in the future stand closer together and endeavor to advance and enlarge its benign influence.

In imagination, members of this society can take the place of mourners with her kindred around that dear grave in a foreign land, and say: "Blessed are the dead that die in the Lord, for they rest from their labors and their works do follow them."

MRS. ELIZABETH H. CHILDS, }
MRS. MARY N. THOMPSON, } *Committee.*

SURVEYING THE FIELD.

If all the members of the Auxiliary could see the opportunities for work which at this moment lie open before the Committee of Direction in Paris, their hearts would rejoice ; more than this, they would take up their own winter's work in this cause with indescribable zest, feeling that they can no more afford not to double their efforts when the prospect is that they may expect thirty or sixty or even a hundred fold in returns, than a business man can afford to keep his money in the savings bank, when an opportunity of enormous profits lies before him. For years past we have been told that "France is the most promising missionary field in the world ;" but if this was true five years ago, it is ten fold true now.

Our President, who has just returned from a summer abroad, gives the following as the result of her investigations into the work, and interviews with Mr. Greig: *The opportunity for evangelistic work is unparalleled*, and is limited only by the funds for its support. Calls are coming from all sorts of out-of-the-way places, urgently begging for an evangelist. Mr. Greig had been holding a meeting in a town where there was only *one* Protestant Christian. He had heard of our Mission and wrote offering to pay all the expenses of a hall if the Mission would only *occasionally* send some one to hold meetings ; he was ready single-handed to do all the rest ; and when Mr. Greig went he found that the meeting had been splendidly worked up ; the room was full and all were clamorous for more.

The minds of the common people of France are open to the gospel in a wonderful way. They will listen to any presentation of it, no matter how unusual ; in fact, every form of presentation of the gospel is unusual to nineteenth-twentieths of these people. The extracts and summary of Mr. Greig's annual report, given further on, show a few of

the unusual ways by which the gospel is carried to these people. There seems to be no limit to the fertility of invention or readiness to carry out new plans on the part of the committee. And all plans seem to work well.

One of the new measures, for which appropriations are earnestly desired, is that of *road wagons*, furnished with a tent for meeting and the necessary appliances, to do the same work in the byways of France that the boat is doing on its waterways. The itinerating work must assuredly take a most important place in our methods. *France is ready for the call.* We have only to send bands of trained and consecrated workers, on bicycles, in road wagons, in boats, *in any way* through the length and breadth of the land, to secure a glad and grateful hearing.

The surpassing wisdom with which new steps are taken is something that we can only begin to appreciate after most careful study. Let our readers take a first lesson by reading, with this thought in mind, the article Mr. Greig sends us on Brie-Comte-Robert. How judicious, how far-sighted, how marvelously adapted to win and hold the people, how full of tact to avoid raising opposition was the method of the four "Conférences" held in that place! Such an article, by itself alone would be enough, if thoroughly apprehended, to inspire perfect confidence in all who are asked to aid in the McAll work.

The boat work has been simply marvelous. To this other pages in this number bear witness. If we had four boats we could do just as good work with every one of them. Mr. Greig thinks the boat work one of the two most encouraging features of this year's work. The other is that in spite of the financial depression, money has come in well. We are now on a sound financial basis. Our prospects are excellent. The universal testimony is that Mr. Greig is doing admirably. Now let us all to work with a will!

THE TWENTY-SECOND YEAR OF THE MISSION.

[FROM MR. GREIG'S ANNUAL REPORT.]

Although Dr. McAll withdrew from the direct supervision of the work about the middle of our last financial year, and although this one had already begun before he was finally called away from us, yet this Twenty-second Report of the McAll Mission is, for both Directors and subscribers, emphatically the record of our first struggling attempts to walk alone. Every one asked, Can they get on without Dr. McAll? will not everything be changed now he is gone? and it is, before all else, an answer to these questions that our friends will seek within these pages. And though we have to tell of trials and retrenchments, the trials inevitable to those who war on the prince of this world, the retrenchments whose necessity Dr. McAll himself had conceded, yet we can also point to as striking testimony as of old to the efficiency of the well-known methods; to the zeal and heartiness which the whole staff of workers brought ever increasingly to bear on their happy task, and even to an exchequer better filled than at this time last year; to a heavy deficit all but wiped off; and to a current account in which the receipts of all kinds exceed the corresponding expenditure. Our Treasurer's accounts, duly vouched by the auditors, will show with what care and success our finances were managed; the tone of the reports sent in by local directors will testify to the joy they feel in the work; and the bird's-eye view of the whole field, which serves as introduction to this last, will, it is hoped, stir up a more intelligent interest in these unceasing efforts to bring the people of France "out of darkness into light, and from the power of Satan unto God."

Mr. Greig then goes on to describe the work done in the 129 halls with a view to ascertaining *how far the mission is an appreciable factor in the life of the seventy-three cities and townships in which it is found.* He

groups the various works under two heads : preaching the gospel and training the converts. Under the first head the first instrumentality is the

EVANGELISTIC MEETINGS.

These, the only part of the work in which Dr. McAll took a personal interest, have remained what he made them, and our care has been, far from improving on his model, to strive to train up to it our younger workers, always too prone to moralization, controversy or philosophy. The simple, brightly-lit hall ; the courteous, but urgent, invitation to enter ; the lively, haunting music ; the short, pointed passage of Scripture ; the warm, loving presentation of a personal Saviour ; the prayer, and the cordial grasp of the hand at parting ; these have been effective this year, as of old, in winning sinners to Christ. These evangelistic meetings are held—(*a*), in permanent mission-rooms ; (*b*), in the street ; (*c*), in public halls or rooms of private houses hired for the night ; this more especially in the villages.

The Salle McAll has been often enough described. Unavoidably, a little more attention is paid now than in early days to its interior decoration ; a hall situated in the neighborhood of the Madeleine must have a little more pretension than one destined for the inhabitants of the Rue Julien Lacroix, or of the Rue de la Tombe d'Issoire. In Paris, during this year, we have supplied all our principal halls with what are known as “becs Auer,” in which the light comes from a metallic tissue, rendered incandescent by the gas jet. Besides affording a brighter and whiter light, this system has the great advantage of burning much less gas, and, therefore, heating to a less degree the atmosphere of the halls. The question of ventilation has also received great attention from the Committee, and although it is sometimes absolutely impossible to secure a sufficient supply of fresh air in a low-ceilinged shop, shut in between high houses, yet the ingenuity

of our talented young architect, M. A. Aug. Rey, has frequently secured results which seem almost miraculous to the old workers in the Mission.

OPEN-AIR MEETINGS

are not as a rule tolerated in French cities by the police authorities. Some of our young men tried them a year or two ago in Paris, but met with indifferent success; elsewhere, for the most part, only disconnected attempts have been made on special occasions, but at Marseille M. Lenoir has reduced the thing to a system. We translate the following account from the bulletin of the Home Mission:—"We set out in search of scholars, armed with our roll of Bible Pictures,* and with a light easel on which to hang them. At the corner of a street we found quite a little crowd of children, to whom we announced that we had come to tell them a nice story, and then turning down a quiet little cross-street, we unrolled our picture and struck up one of our *Cantiques Populaires*. Astonished by the novelty of the thing, they called to their comrades to hurry up, which these latter promptly did, followed by their bewildered parents. Brooms were laid aside, carpenters' benches deserted, babies' stools brought along, and soon we had quite a good-sized congregation. We explained the resurrection of Lazarus to a most attentive audience, and before leaving the place we drew up the children in a line, their backs to the wall, and gave each of them a Bible picture. Then two or three streets further on we began the story of Lazarus again, and so on, as many as three times in one morning, preaching the Gospel each time to at least fifty persons, children included. We had warned the district magistrate of what we were going to do; he sent a policeman to watch, but nothing unpleasant occurred; one man was bright enough to accuse us of grinding down the

* Published by the Providence Lithograph Company, R. I., and sent by American Sunday-schools for use in those of the Mission.

poor, but nobody paid any attention to him. At least a hundred and fifty people heard the Gospel that first morning.’

PUBLIC BALL-ROOMS,

or other places of general resort, have been very sparingly hired this year, in order to keep down expenses. At St. Quentin, Roubaix, and some other places, cottage meetings were held more or less regularly, with varying results. From the center of France comes the following story, all the more typical because the writer makes no pretensions to eloquence; an elderly man, often ailing, innocent of all university distinction, his sole recommendation is an unquenchable love for souls:—“ I got our meeting announced by the town crier, and on the appointed day we arrived at the *Mairie* ten minutes before the time fixed for the opening, but not a soul was visible, and, as I remarked to the colleague who had been good enough to lend us his aid, no one would ever have fancied that a meeting had been announced for that evening. However, we lighted the lamps, and while two hymns were being sung, the men came slouching into the hall one after another, till our audience got up to about a hundred, among whom hardly a woman was to be seen. As there were very few chairs, most of them had to stand the whole time, but in spite of this inconvenience all seemed very well pleased, and when, before leaving, I asked all those who wished us to come back in a fortnight to hold up their hands, almost all were raised.”

In Corsica where the power of the priests makes it difficult to keep up an audience in the hall, M. Piguet is greatly cheered by the reception he meets in the mountain villages. Sometimes, it is true, all entrance is denied him, and a reward has even been offered to whomever will drive him from the place, but everywhere he has found some seeking souls, and in more than one instance the seed sown in these lonely hamlets has already sprung up and is bearing fruit. It is a pity that, at

least in all our large cities, the young men who have been brought under the influence of the Gospel cannot be banded together as "Gospel Scouts," and sent out to bear the glad tidings to all the villages round. The present enthusiasm for bicycling might thus be turned to account. A scene of this kind, which none who were present are ever likely to forget, might have been witnessed some years ago, not very far from Paris. The meeting was held in a farm-yard, from which its usual inhabitants had been banished with more or less clamour. The solitary candle, by the light of which one of the Gospel parables was read, was sheltered behind a vast straw hat, and carefully extinguished for economy's sake, as soon as the reading came to an end. Every one stood except the lady of the company, for whom a chair had been fetched from some house, but not a creature moved while the love of God in Christ was affectionately commended to them. From time to time all the faces stood out from the darkness, lit up by the bluish glare of the summer lightning that played around us, and away in the distance the thunder seemed to add a weird *Amen* to the impassioned appeals of the speaker. It is here too that we might speak of

THE MISSION BOAT,

on board which at this moment the Gospel is being preached to eager crowds, to whom it seems indeed to be as "cold water to a thirsty soul, as good news from a far land." How much of the interest roused will lead to permanent results, we, of course, cannot yet say; but that the opportunity is unlimited cannot be gainsaid. With four Mission boats, as many caravans for the inland roads, and clubs of bicyclists scouring systematically the suburbs of the great cities, something might be done to dissipate the present ignorance, and to utilize the forces that are everywhere lying latent.

A second class of work, is that in which, though the aim still is the conversion of souls, some other-object seems to occupy the first

place. Mr. Greig mentions singing practices and stereopticon lectures, both, when rightly managed, most valuable auxiliaries to evangelization; reading rooms, such as the excellent "Salles Militaires," or the "Workman's Club" of Marseille, of which M. Lenoir writes that it is open every night from half-past seven to ten, at the Old Harbour, and competes most successfully with the bars and saloons, that have up till now been the only places where the workmen could spend their winter evenings; temperance meetings, connected, of course, with the "Société Française de la Croix-Bleue," and which, Mr. Greig says, it would be well to found in each of our halls; soup distributions, dispensaries and industrial schools; of the soup distributions he says that they cost the Mission nothing, all expenses being defrayed by special contributions, sent in for the most part by people who would not give a half-penny to the regular Mission work. Three hundred starving people can get a good meal at a cost varying from £1 to £1, 5s., according to the price of vegetables. When all the soup has been eaten, a hymn is sung by the helpers, a very short address given, and after an earnest prayer good-bye is said. The poor creatures have been known to entreat not to be sent away without "hearing a few good words," as they say, on one or two occasions when the workers, pressed for time, suggested a shortening of the usual service. Our readers are already familiar with the work of the dispensaries; of the industrial schools the report says:

Here, as in the case of the two previous categories, the material advantages of the institution are so manifest, that some might fear that spiritual interests are entirely neglected. The children, however, know better, and especially in the poorer districts it is almost the only effectual method of getting the mothers to send their children regularly to the hall. And while the little fingers are busy, the ears are open, and many of the most serious of our young girls owe their first and most indelible knowledge of the Gospel to the Thursday sewing-school. This, too, is a work in which many can help who are anxious to do something for Christ, but are too timid or too ignorant to venture on any form of religious instruction. All expense connected with the material used at these schools is borne by friends interested in the hall, and is not charged on the general evangelistic fund.

A third class of evangelistic work is the special meetings, to which the general public is not invited, but destined for special classes or sections of the community.

Such are the meetings for the blind, held regularly in two of our Paris halls, in which a familiar explanation of Scripture is followed by the distribution of a cup of cocoa and a piece of bread to each of our blind friends. Here, again, the Mission pays only for the lighting and warming of the hall. At Montpellier, they gathered together the chimney sweepers ; at Cannes, the cabmen ; and in the neighborhood of Boulogne-sur-Mer, special meetings were held at the time of the departure of the fishing fleets.

In the same class are the mothers' meetings, held almost all over the Mission, few halls being without one. The great value of these meetings lies in the opportunities of intercourse which they create, and of practical application of Gospel truths to very definite needs. When a similar means of reaching the men has been devised, says Mr. Greig, the Mission will be perfect.

With these also are classed the Young Men's and Young Women's Christian Associations, soldiers' reading rooms and children's Thursday schools. During this year, we are told, the attendance in the soldiers' reading rooms has been small in Paris, but in Nice and in Algiers the rooms have often been too small to accommodate the men. Our agent in Algiers was allowed a free pass to Europe by the governor, in consideration of the services he rendered the army in the *Salle Militaire*. Of the Thursday schools Mr. Greig says : " If the utter neglect of religion and religious duties, even on Sunday, in so many houses in France has a withering effect on the national soul, out of the evil comes at least this good, that when attention is directed to the things of God, there is no temptation to restrict such thoughts to Sunday, and children come just as readily on Thursday or Wednesday after school hours as on Sunday morning or afternoon."

THE TRAINING OF CONVERTS.

Some maintain that this is to go beyond the limits of what is expected of an evangelistic agency. Leave the teaching to the Churches ! they cry, your task is to compel them to come in. But it must be remembered that we have to do

with people so ignorant of Bible truth and rules of life, that very much requires to be learned (and unlearned) after the soul has once got into contact with Christ, before the learners are able to avail themselves, with profit, of Church services and Church organization. During this intermediate stage they can still best be cared for in the Mission halls, and if the Church superintends the training given to the neophyte, it is as a mission worker and without ecclesiastical coloring. We get, therefore, at once two classes of meetings, Sunday-schools for the children, and Bible studies or "*Sociétés fraternelles*" for the adults: to these their natural outcome has, in a few cases, been given in the form of Missionary Churches, still partially under the tutelage of the Mission, while the work done in all the meetings is driven home and applied energetically to each individual case by visits and personal conversations.

The Sunday-schools hardly need to be again described to our readers. Of the work for adults the report says:

The meeting for *Bible study* does for adults what the Sunday-school does for children. There are even in one or two halls *adult classes* which accomplish much good; the *sociétés fraternelles* also make the careful study of a portion of Scripture an integral part of their meeting. Here also might be mentioned the very important *preparation classes* for teachers, held weekly in Paris and sometimes, at wider intervals, in others of our larger centers.

The report concludes with allusions to the deaths of Dr. McAll and Mrs. Chamberlain, the minutes adopted by the Committee of Direction at Mrs. Chamberlain's death, and with the ascription, "To Him who has walked beside us all the way; who has taught our eyes to see and our lips to speak; who has deigned to bring to the Light not a few souls by our means; to God, only wise, be glory through Jesus Christ forever. Amen."

C. E. GREIG.

THE MISSION BOAT ON THE AISNE.

On Saturday afternoon, April the 28th, many of the Paris workers came to Bas-Meudon, to welcome Captain and Mrs. Pim and to implore God's blessing on this third cruise of the Mission Boat.

After the meeting she was moved down below the bridge at Sèvres, to await the tug with its "train" of boats, which was to take her in tow early on Monday morning.

Being in need of a short rest and change, the writer boarded her at the beautiful village of Bougival, as she passed the lock late in the afternoon, and lived on board until the boat reached Soissons.

These locks on the Seine are wonderful. They are long enough to hold two tugs abreast, each with a train of six or seven barges. The immense gates are easily worked by hydraulic power. There is such a great traffic on the river, that the saving of time thus effected is very valuable. At an ordinary lock, it takes nearly four hours to pass a tug and five or six barges; whereas at Bougival it takes less than half an hour. In fact, on these journeys, almost half the time is occupied in passing through the locks, and waiting for the other boats of your "train" to get through also!

By half past nine we reached Conflans, at the mouth of the Oise, and there made fast for the night, just beyond the immense railway bridge which spans the Oise, on the new line from Argenteuil to Mantes.

In the morning we found ourselves in the midst of about forty barges, waiting to be towed either up or down the river. An enormous traffic passes up the Oise to Compiègne, and thence by canal to the north of France, and beyond.

We soon made friends with some of the people living on the neighboring barges. Mr. Pim invited them to coffee and they in return invited us to visit them. The cabins are generally comfortable and well-furnished, some are even

handsome, with polished pitch pine fittings, plenty of handy cupboards and beds in recesses. The men are a very clean, respectable, hard working, honest race ; some are even owners of the barges they navigate. We never heard an angry or impolite word during all our intercourse with them during this trip. One family, especially, interested us greatly. They were Dutch, and their French vocabulary was exceedingly limited, but Mrs. Pim and her niece could converse fluently with them in their native tongue. They were Catholics, but truly religious people, trusting in God, loving Him, and praying to Him before every meal. They also possessed the Scriptures, and read them. We saw a good deal of this family, as they formed part of our "train" all the way to Compiègne. The old father and mother no longer work, but simply live on board to keep house for their two sons. They were the owners of that barge and of three others ! We gave tracts and various papers to many of the men and women living on different boats, and also New Testaments : whenever we could we also preached the Gospel to them. We met a few who had seen the boat on the Marne ! Thus, in God's providence, the few grains of seed we have been enabled to scatter will be carried far and wide throughout France and other countries. In fact the possibilities of this work are enormous.

After waiting until Wednesday afternoon, a tug came to take us and three other boats to Compiègne. We were lashed alongside, and were thus taken safely without having to steer.

The captain of the tug proved to be a very pleasant young man, and we soon became great friends. Mrs. Pim invited him and his men to afternoon coffee and cakes, soon after we had started ; and a very pleasant time was spent by them, while the Captain and I paced the "upper deck," a most agreeable promenade. Every afternoon they came on board thus, and each received a New Testament and some

tracts, and heard the Gospel. They learned thus our object in visiting these rivers, and spread abroad among the water-side population, wherever we stopped, the news of our Mission. We were invited on board the tug, and the men were much pleased to show us the engines, cabins, etc.

The Oise is not so picturesque as the Marne, but the Aisne is almost more so. Both are dotted with villages, the soil being fertile. Large quarries in the hills give employment to many men, who prepare the stone with which Paris is built. At each lock we gave a Testament to the lockkeeper, and tracts to all who came on board.

After Compiègne, we left the Oise, and entered the Aisne, which is now comparatively deserted, the traffic passing by another canal. At Vic-sur-Aisne, where we stopped for half an hour, about a hundred people assembled, to whom Mrs. Pim and I had an opportunity of explaining our purpose, and preaching, after which we distributed tracts and gospels. At length, after a pleasant, restful journey, we reached Soissons, a town of 12,000 inhabitants, possessing a Cathedral and a bishop, also two large barracks.

Our first meeting at Soissons was held on Wednesday, May the 9th. Great crowds attended, so much so that the boat was more than full before the hour of meeting. But the people were most quiet and orderly; and those who could not get in one night, took care to come early on the next. Many interesting cases occurred. A widow woman had a son, who, though only eight years old, had got into bad company and gave her great trouble and anxiety. Through Mrs. Pim's influence this lad and his mother both received the truth, and found the Saviour; the lad became obedient and loving, and his mother has great reason to bless God for the visit of the Boat. Several of the older lads, studying at the Lycée, came night after night in boating costume, lashing their skiffs to the Bon Messenger. One or two of the professors also came; in fact

very many of all classes attended the meetings, both those for adults and those for children. More than 200 of the soldiers stationed at Soissons came on board, and each received a Testament; many came several times, bringing their comrades.

Pastor Daniel Courtois, of Laon, who conducts a fortnightly service in a small room at Soissons, worked with great zeal, coming night after night, although the distance is great and he could not reach home until one in the morning.

We were obliged to rigorously exclude children under fifteen from the evening meetings, so as to leave room for adults, and even then many could not get in.

Pastor Courtois plays the harmonium beautifully, and his warm, earnest addresses soon won many hearts. M. Fourneau also spoke three or four times, and was much appreciated, and M. Escaude, of Paris, helped during several days.

The children's meetings were largely attended, and also those on Tuesday and Friday afternoons for women only. The visit to Soissons was one long to be remembered.

On the last evening, May the 31st, the people gave Captain and Mrs. Pim quite an ovation, almost overwhelming them with bouquets, besides several choice flowers in pots, tokens of their affection and esteem. The boat then moved down the river to a village called Pommiers, about three-quarters of an hour's walk from Soissons.

The first meeting here was held on Sunday, June the 4th, and the last on July 6th. Here also the meetings were most successful. Several of the people had already attended the meetings at Soissons, and had prepared their neighbors to receive the boat, so that soon almost the whole population came, besides many old friends from Soissons. Much good was done, and many hearts gladdened by the Gospel message. One family has already offered a large room in their house to Pastor Courtois to conduct weekly meetings in. Several

drunkards have received good, and we hope have given up their evil habits in God's strength.

The next move was to Port Fontenay, where the meetings were begun on Sunday, July 8th. Not so well attended at first, they improved by the end of the week. The people were well disposed, and the children came to the school, notwithstanding the threat of the curé to exclude them from "first communion." Adults and children listened with great attention, and seemed to drink in the truths proclaimed. The writer had the pleasure of passing three days at Fontenay, which is a lovely spot. The valley is wide here, and was covered with luxuriant cornfields, whilst the hills are crowned with woods. Some of the people have bought Bibles, and many have bought Testaments and hymn books; still larger numbers were sold at Soissons and Pommiers. Here also Pastor Courtois has paid several visits to the boat, and has been warmly received.

HENRY JAMES BENHAM.

AFTER TEN YEARS.

ELIZABETH BEACH.

Can we ever forget the shock which we received when the distressing news came to us of the going down (almost in sight of shore) of the ill-fated steamer *Columbus* on her way to Florida? The vessel bore with her to a watery grave all on board, including our beloved friend and co-worker, Miss Elizabeth Beach, who was going to Florida hoping to regain the health which had been so fearfully shattered through her arduous labors in connection with the McAll Mission.

And now, after almost a decade of years has passed, I, wandering in the rural cemetery of the little village of Woodstock, Conn., accidentally came upon the Beach family burial spot. Miss Beach's remains after a time being washed ashore,

were borne hither to be laid by the side of her loved ones, awaiting the joyful resurrection morning.

Sadly I lingered, and sadly I made my way to the little church where her father had long preached, and where she had loved to worship. There I was shown the memorial window placed in that church by some of her loved pupils of the Woodstock Academy.

Three windows together, the center one being a memorial of Elliott, the beloved missionary preacher to the Indians; on either side of which were memorials of young women, the two, to my mind, forming a perfect one. The first was a copy of Oertel's well-known picture, the "Rock of Ages." The maiden is clinging with an agonized grasp to the strong granite cross, firmly embedded amongst rocks and boulders in the midst of the "waters of strife." The dark waters of death are all about her, and the heavy billows seem as though they must overwhelm and submerge her. Still she clings with a grasp that will not let go, let the waters beat and surge as they may. Surely she is hearing the words of the Great, Eternal Rock of Ages, "When thou passest through the waters, I will be with thee."

Then my eyes turned to Elizabeth Beach's memorial window. There, on a quiet shore stands another maiden, calm and serene, her arm resting on a strongly embedded anchor. Her eyes, gazing far away over the waters through which she has come—no agonized grasp, no terrified looks are hers now, but calmly as one resting in the arms of her Beloved, knowing that her journey is over, her gaze is fixed eternally on "the King in His Beauty" in the "land that was very far off," and she is a

"Conqueror through Him Who loved her."

God grant that as our dear friend has, so we all may come off conquerors through Him Who loves us !

BRIE-COMTE-ROBERT.

The numerous pleasure-seekers who go boating at Joinville in summer or skating at Fontenay in winter, all know well this quaint high-sounding name. Was it not till just the other year the terminus of the Paris-Vincennes Railroad, and did it not suggest vague images of mediæval knights regaling themselves on vast cheeses and as far removed from all the conditions of modern life as though Brie-Comte-Robert were a day's journey and not an hour's from Paris? But except the all-invading bicyclist few Parisians and no missionaries had ever thought of disturbing its rustic calm, till an unexpected request drew the thoughts of the Committee toward it.

Some time before Easter a gentleman, who has persisted up till now in keeping his incognito, offered the direction of the Mission a hundred francs with which to make a first attempt at the evangelization of Brie-Comte-Robert. He was interested somehow in the place, and believed in the power of the gospel; but he did not wish it known that he was the instigator of the effort, nor did he desire any attack to be made on Popery. If the McAll Mission considered the result of the first attempt encouraging, he would see if something permanent could be done. The Committee agreed to the proposal, and its Secretary hired a concert hall in the heart of the town for a series of four "*conférences*," made the necessary declaration before the local magistrate, and got some posters put up announcing a *conférence* by M. Th. Monod for the 19th June on "*Jésus Laïque*."

And so a little after seven that evening a company of seven walked up from the station along the quiet streets of sleepy Brie, six gentlemen and one lady. Except, perhaps, M. Monod they scarcely answered to one's ideal of missionaries; one carried an unmistakable violin case, another an uncouth pipe-looking thing; to be sure they had a brown paper parcel which might have contained tracts, but if they

had a professional look at all, it was such as strolling players might have. The concert hall which one reaches through an outer room adorned with questionable paintings, is large and lofty; a narrow platform occupies one end and there is a piano. Alas! age and ill use have so weakened it, that it is barely audible at the further end of the room. The wisdom of bringing other instruments is at once manifest, the more so as the obliging proprietor assures that the town is much exercised to know what the "sacred music" announced on the bills may be, and will come in the first instance for that rather than for the "conférence." A preliminary rehearsal gives the young people confidence, five minutes of prayer gives more, and at 8 p. m. we open the doors sure that God will give us *an* answer but pleasantly ignorant of what kind it may be. There are a hundred chairs, seats for about as many on rough benches, and about half the hall empty. The flute, oboe and violin filling out what is only too plainly lacking in the piano, the citizens begin to stroll in, some in coat and hat, most in blouse and "casquette," and four or five "citoyennes," among whom two are unmistakably ladies, venture to join them. Most of the men smoke, the younger ones talk and laugh loudly. About quarter past eight the president steps on to the platform and presents the lecturer of the evening. The momentary lull is soon followed by an interested and amused attention as the speaker presents Christ, the friend of mankind, the declared enemy of all formalism and cant. The hall fills up, and though conversation still goes on in some corners, the good will of the audience is plainly gained, and a round of applause marks the close of the "conférence," which has been, in truth, a most telling evangelistic address. The announcement that we were coming back against next Tuesday is received with unequivocal demonstrations of satisfaction, and we hurry off to the train, full of thankfulness to the Lord who stills "opens" so wonderfully men's hearts.

On the following Tuesday, some twenty Christian Endeavorers from Bercy enabled us to add singing to our programme. President Carnot had just been foully murdered, and the meeting was opened with Chopin's Funeral March and Bost's magnificent "Ah Pourquoi l'Amitié," sung by the Endeavorers in the midst of the most absolute silence. Hardly any one smoked that night, the women were much more numerous and quite a number of children crowded round the singers at the close to get the picture cards and leaflets with which they had provided themselves. Besides several interesting conversations, one of our girls was recognized and hugged with enthusiasm by an old woman from a neighboring village, who had made her acquaintance at the free dispensary of the Rue Nationale.

The third Tuesday, a lady well known in West End circles and whose well-trained voice, still pure and true, is in the greatest request at all charity concerts, most kindly accompanied, along with her daughters, M. le Pasteur Sautter, the speaker of the evening, and provoked again rounds of applause from a packed audience, for whose use we had had to hire a hundred more chairs. But so deep was the impression that we were able for the first time to close the meeting with a short prayer, which was listened to devoutly.

The following week a local fair began, and the proprietor of the hall recommended us to defer our meeting. We should have nobody. We only partially hearkened to him, transforming the "Conference" into a Stereopticon Lecture on the Life of Christ, with appropriate hymns sung by the Y. P. S. C. E. of St. Marie. It is unnecessary to say that the hall was crammed, in spite of pouring rain.

To the fifth and last meeting we had invited the most eminent preacher of the Paris of to-day, who accepted with pleasure, and gave us an admirable closing address on "Our Heavenly Father." Again some Endeavorers were present,

and one of them had come out by an earlier train, to visit her dispensary friends. They could not make enough of her. The curé had begged to be introduced to her, if she came, but he was out when they called; the lady of the chateau received her most graciously, and she had many opportunities of praying with those simple-minded peasant women and commending Christ to them. Though a theatre had been opened close to our hall, and though also the arrival of a regiment of artillery, picketed as usual on the townspeople, kept many at home, the audience was not far short of four hundred, and the attention and seriousness all that we could wish. Many were the requests made to come back and give them more, and we have good hope that it may be possible to do so toward the end of the year, and perhaps to found a permanent station in the secluded little town, with its open-hearted inhabitants.

C. E. GREIG.

PARIS NOTES.

Since my last quarterly report the mission has pursued the even tenor of its way. Mr. Greig, indefatigable director, patient in his oversight, devotes himself without reserve to his self-denying work. Neither he nor Mr. Soltau, the Secretary of the Mission, has allowed himself any vacation this summer. The last three months, however, have been devoid of special incidents which would particularly interest American readers. Mrs. Le Gay, who has done so much during the many years of her gratuitous and noble service, chiefly in Salle New York, but also in other Christian work of the Mission, has been absent from Paris since June, and the work in Salle New York has devolved upon your correspondent. I certainly have seen enough of ignorance, poverty and distress to call forth the deepest sympathy, but this is scarcely transferable in a report. It is sufficient to say that it cannot

be possible that the leaven of the gospel can be lost which enters into the lives and destinies of these poor people who have been reared in superstition and darkness.

That there is room and great opportunity for work among the children is evident enough to those who know how important it is to save them early, and how difficult it is to rescue older people who have imbibed wrong ideas and have become confirmed in them.

My work among the children has greatly impressed this fact. For example, I promised such as had been regular in attendance an excursion to St. Cloud. I have never seen children more docile and courteous and thoughtful than they were in this outing. I wished that those interested in the missionary work among the children might have been with us. It would have quickened their interest. The hopefulness of the Mission, it seems to me, is in this direction.

Some glimpses into the homes and lives of those who frequent our halls may not be without interest.

Madame M. is a widow who has gained some light and help from the Gospel since the death of her husband. He was a clever electrician, one of Edison's men for a time, and had attended the meetings at the Rue Royale.

Though a Protestant by conviction, whose custom it was to read every night from his Bible, strange to say, he never had the courage to speak to his wife of his reading.

After his death, his wife learned that the small book which she had seen him read was a Bible. Then she also began to attend the meetings of the Mission. Though a Catholic, she soon asked to be received as a Protestant. I found her with her niece at work on bunches of glass bead flowers for funeral wreaths. She has nearly lost her eyesight through this work. Wishing us to read the Gospel to her she sent her niece to bring "the big Bible."

Marie brought it. It proved to be a large illustrated

history of Spain, containing pictures of the Suez Canal, Napoleon and Garibaldi, written in Spanish. This for a sample of the common degree of Bible knowledge.

Madame S., who sends her little ones to our industrial school, covers umbrellas for her livelihood. The family live in one room which is also her husband's carpenter shop. Working from morning until late at night, she is able to cover six umbrellas, for which she receives in all thirty cents.

These people are poor, but not so poor but that they are often helping one another.

A poor old couple live by making artificial flowers. The wife had come to our meetings until she was taken so ill that she was sent to the hospital.

The husband, a confirmed invalid not able to leave the room, was left for six weeks entirely alone. It was a desolate abode, but on visiting it I met one of the poor women—a regular attendant of our meetings—who had ministered to their necessities. She said to me, “Madame C. has returned, but they have no bread nor anything whatever to eat.” I found them very poor, but very grateful. To earn thirty cents, each would need to begin work at six in the morning and continue until ten at night.

Thus the words of our Lord is realized, “To the poor the Gospel is preached.” It is their only comfort : their only hope.

As my work has been limited to the Salle New York, I can only speak of other Halls and of the general work by hearsay, but as I communicate with other workers, I am informed that the usual conditions exist.

Mr. Brown, who preaches in Salle New York, has been absent for the summer directing the work in Marseilles. He is very efficient. He returns to Paris in October. Miss Chickering from Pittsfield, Mass., is a most devoted and conscientious missionary worker. The faithful pastor of the

American Church in Rue de Berri, Rev. Doctor Thurber, gives us his cordial and helpful sympathy. M. de Rougemont is very devoted in his excellent service at Salle Brooklyn. Our Brooklyn friends would be cheered could they see the people as they listen to his earnest words. He puts hope and help into many a life.

The Missionary Boat has been for the past month at Vic on the river Aisne, two and a half hours railroad ride from Paris. At our Friday prayer-meeting for workers Mr. Greig read an interesting letter from Captain Pim which told of good audiences and earnest attention to the truth preached. Still later news is exceedingly hopeful. More than thirty families at Vic, we are told, were so intensely interested in the gospel preached in the boat as to unitedly and urgently ask that a church should be formed there. They expressed great sorrow at the departure of this floating chapel. If there were ten such boats instead of one, it would be a good missionary investment for aggressive work.

The Boat has now moved on to Attichy, and never fails to prove itself a great attraction to the people of the various neighborhoods where it goes. The interest of curiosity doubtless is something, but the gospel which the people hear is quite as new to them as the boat is.

No stranger can realize how little the common people here know of the New Testament and its teachings, nor how much they need the gospel. If educated American young women who have French at command could devote a few years of their lives to this Mission they would find France both an interesting and hopeful missionary field.

August 25, 1894.

ANNA BEATRICE BEARD.

Two additions to the working force have recently been made. M. Huet, formerly an evangelist of the *Société Centrale* has joined the boat staff. M. Guéhen, a Frenchman, converted in England, has gone to help Mr. Dürreleemann at Rochefort.

FRENCH CHILDREN AND THE McALL MISSION.

[*From Advocate and Guardian:*]

Before the first year of the McAll Mission was out Mr. McAll had begun to gather the children into Sunday-schools. Not such schools as American children are accustomed to attend. There were few or no teachers, and if there had been teachers in abundance it would have been impossible to divide them into classes. The children had no idea how to behave. They could not have studied any lessons at home, for they had no Bibles, and neither they nor their parents would have known how to use them if they had had them. The only way was to teach them all at once, in concert. They were gathered around the one or two teachers who stood upon the little platform, and two or three monitors stood among them to keep order—a pretty difficult matter unless the teacher was *very* interesting. She would tell them Bible stories and teach them hymns line by line, and when they had half learned a verse or two they would sing it. So between singing and stories the hour would pass, and at the end those who had not been too unruly would receive a ticket, or, as they called it, a *bon point* (good mark). When they had gathered a certain number of tickets they could exchange them for a Scripture portion—a Gospel of Luke or Matthew.

Rudimentary as these Sunday-schools were, they did much good, and were highly prized by many of those who attended. Indeed, so much did the children enjoy coming that it was found to be quite worth while, before the Mission was three years old, to open also Thursday schools, Thursday being the children's holiday in France. They have only a half holiday; school "keeps" on Thursday morning; but hundreds of children were more than willing—nay, deemed it a delight and a privilege—to spend an hour of Thursday afternoon in learning hymns and hearing stories. The only

difference between the Sunday and Thursday schools in those days was that in the latter, other than Bible stories were sometimes told.

When, several years later, the French Government secularized the public schools, taking all teaching out of the hands of the priests, and forbidding religious instruction in the schools, a large number of parents, even freethinkers and avowed infidels, became anxious to have their children attend the McAll Sunday and Thursday schools. They felt that the only hope that the children would grow up moral and respectable was in their getting a foundation of religious instruction ; therefore, about that time the schools increased very rapidly.

Happily by that time it was possible to organize them on a better basis. The children had learned how to behave, and by this time there were many more people ready to teach and work in the Mission than in the earlier days, and even so soon as this some of the children of the schools had become old enough and intelligent enough to teach. Therefore it was possible to group them into classes, and to teach them in a more systematic way. The number of children now in the Sunday-schools is over 10,000, and a great many of the teachers were members of the schools in their younger days, there taught and there converted.

It is difficult for us to imagine what these children would be but for these Sunday-schools. We can hardly realize a state of society in which children hear absolutely nothing of religion from parent, teacher or minister. Not long ago a French lady, seeing two little girls of eight or nine years fighting in the street, stopped and told them that they grieved God by quarreling. One of the little things looked her full in the face and answered, "God ! go tell that to fools ! There is no God !" Does not France need Sunday-schools ?

It is impossible to tell what these schools have been to

many of these children. The workers in the Mission can tell of hundreds, literally, who have passed smilingly through death, who but for these would never have known of God.

One of the most touching of all the illustrations of this was a baby—at five years old a dying child is nothing more—who after bidding her father and mother good-by, asked to be left alone to wait for Jesus to come for her, and died so, with a smile upon her lips. A little cripple became tenderly attached so another little girl in Sunday-school. At last the little cripple became ill, and could not leave her garret. Her little friend went daily to see her, and on parting they would always (to use the French phrase) give one another *rendez-vous* in heaven. The time came when the little sufferer was taken home; she waits, we are sure, to give her friend a welcome in heaven.

How much they value their schools is evident in every possible way. In many cases, when they are about ten or twelve years old, the priests take them away and give them a short course of instruction preparatory to their first communion, but as soon as that is over many return eagerly to the McAll schools. The fame of these schools spreads in a way difficult to understand. In a city near Paris a McAll worker tried in vain to find a hall in which to open a mission—of course a school. A little hunchbacked girl became deeply interested, and soon wrote to him, telling him of a liquor shop that was about to be closed. The gentleman hired the shop and opened the mission. The first Sunday afternoon his little hunchbacked friend appeared on the scene, accompanied by six other children. Marshalling them up to the front row of seats, she waved her hand toward them with pride, saying, “Monsieur, I brought *all that!*”

One very great difficulty has been the want of lesson helps of every kind. None are published in France, and where

children are so entirely ignorant and untaught as these children are, it is difficult to make them realize what is taught them without pictures. Of late years, however, pictures have been procured from America, the large ones for the walls, and small ones, with the lesson verses printed below, for the children. These pictures have been a priceless boon.

One child who loved the school fell ill with a lingering malady. Two of the large wall pictures, representing the Lord Jesus, were given her as a special recompense, for she had been a most regular attendant until she could go no more. These pictures, framed and hanging on her wall, were an unspeakable comfort to her. When her teacher came to see her one day and asked her if she would be afraid to die, she stretched out her little arms to the pictures with a look of unutterable love, saying, "I shall rejoice to go into my Saviour's arms; he draws me to Himself." She died in joy, seeing her room filled with loving angels.

The great difficulty of the Mission is to find means to provide the schools with these pictures and lesson helps. They must be imported from America, and the duty is very high. It is now hoped that American Sunday-schools will be found to adopt, each of them, one of the McAll schools, providing them with these valued pictures and cards, from time to time receiving from the director of the school a letter giving incidents of the school they have adopted. Twenty-five dollars a year, it is estimated, will suffice to provide thus for each school. Surely there are many schools in America that will rejoice to undertake this work. The French children have a great love for America, and nothing, I am convinced, would more encourage them or give them a truer notion of Christian fellowship, than the knowledge that an American school was providing them with the pictures and cards that are so much to them.

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| MASSACHUSETTS, \$461.60 | | MARYLAND, \$100.00. | |
| Boston Auxiliary | \$160 00 | Baltimore Auxiliary | \$100 00 |
| Holyoke — Secoud Congrega- tional Church | 36 60 | | |
| Northampton Auxiliary—Mrs. L. D. James' Class, Wil- liamsburg | 5 00 | WASHINGTON, D. C., \$377.53. | |
| Edwards Church Infant Class | 5 00 | Washington Auxiliary | \$377 53 |
| Baptist S. School | 5 00 | | |
| St. John's P. E. S. School | 5 00 | OHIO, \$595.00. | |
| Unitarian S. School | 5 00 | Cincinnati Auxiliary | \$540 00 |
| Worcester Auxiliary | 240 00 | Cleveland—J. L. O. | 50 00 |
| | | “ F. L. O. | 5 00 |
| CONNECTICUT, \$56.53. | | INDIANA, \$100.00. | |
| Hartford Auxiliary | \$25 00 | Indiana Auxiliary | \$100 00 |
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| Plantsville Congregational Ch. | 3 94 | ILLINOIS, \$30.00. | |
| NEW JERSEY, \$15 00. | | Chicago—First Congregational Church | \$17 00 |
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I do give, devise and bequeath to the American McAll Asso-
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I do give and devise to the American McAll Association the
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